THE THEOSOPHICAL APPROACH TO SCIENCE

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THE THEOSOPHICAL APPROACH TO SCIENCE

WRITTEN BY A GROUP OF STUDENTS
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The Theosophical Society in Europe
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FOREWORD

From 1940 to 1946 the headquarters of the Theosophical Society in Europe, like those of the Governments of many of the Allied Nations of Europe, was in London. During these years, and following the example of several of these same Governments, study groups were established by the European Federation. These groups considered some postwar problems in the light of Theosophical teachings.

The series of papers of which this pamphlet forms a part is the result of the work of these study groups. The pamphlets are independent of each other, each treating a single subject, although the fields covered inevitably overlap now and then. Each group attempted to review some at least of the conditions affecting the subject under consideration; to state those fundamental teachings of the Ancient Wisdom that bore upon the problems thus presented; and finally to apply these teachings so as to arrive at a better understanding of the subject, and to make practical suggestions for resolving the problems on lines that will help forward human evolution.

The result as presented is the product of group discussion, and of collaboration in the actual compilation. No pamphlet is the work of a single individual.

On behalf of the Theosophical Society in Europe I wish to express warm appreciation to all who took part in the study groups for the help they gave in this work. No names will be mentioned. All were sincere in their interest, and the difficult task of collaboration between very busy and often war-weary people was faced, and the work in most cases carried through to conclusion. May the resultant publications be widely circulated and provoke useful discussions.

J. E. van Dissel, *General Secretary*
The Theosophical Society in Europe

Third pamphlet issued in June 1947

STATEMENT OF PRINCIPLES

In 1941 the Theosophical Society in England appointed a committee to consider and to report upon 'the spiritual principles that should underlie postwar reconstruction'. Several members who assisted on this committee later took part in the Federation Study Groups, and the Statement then formulated is given below, printed here by permission.

PRINCIPLES THAT SHOULD UNDERLIE POSTWAR RECONSTRUCTION

(*A*) THE WORLD CRISIS IS ESSENTIALLY SPIRITUAL : there is no real division between social and spiritual issues. The rebuilding of society in the post-war era must therefore be based upon the recognition of fundamentals, such as find expression in three great truths :—

(1) One Universal Spirit is the informing principle of all expressions of life.

(2) The universe manifests design and functions according to Law, an expression of which, in the unseen as well as in the visible worlds, is evolution.

(3) The aim of evolution is to achieve awareness of the Universal Spirit and conscious co-operation with Universal Law. Mankind exists today at every stage of this process. All individuals have not travelled the same way, nor are they at the same stage of the journey.

(*B*) THE WORK OF RECONSTRUCTION will consist in the application of these truths to human relationships. This involves :—

(1) The practice of the golden rule—do unto others as you would that they should do unto you—which is an expression of the law of universal harmony.

(2) Co-operation based upon freedom and justice for people and individuals.

(3) The organisation of society so that every individual may pursue the ultimate values—truth, beauty and goodness.

(*C*) THE GUIDING PRINCIPLES OF RECONSTRUCTION that will follow from the application of the truths to human relationships are :—

(1) The ordering of human life so that in his relation with his fellow men, man may find satisfaction and not frustration.

(2) Individuals must be treated as ends and not as means. The state is not an end in itself; it exists as a means to further harmonious relations between individuals within the community. There must be freedom to think, to speak, and to act, within justly administered law.

(3) There must be equality of social opportunity to ensure differentiation of treatment according to the special needs of individuals so that their inherent capacities are given the optimum conditions to reach their highest level of expression in the most favourable environment.

A very ancient and somewhat simpler statement of the same fundamental truths as as follows :

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle that gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

(From *The Idyll of the White Lotus*)

INTRODUCTION

Science in its simplest definition is the knowledge of the world around us, of that which is external to man's consciousness.

The forces of nature are always there. The scientist does not invent new things; he merely studies and uses existing facts and forces in special combinations. Facts and forces with a persistent existence outside ourselves constitute the objective world, which is observed and played upon by the human consciousness.

From the point of view from which this pamphlet is written, a subtler aspect of nature is also considered to exist, and to have at its own level its own objective reality. The inner and hidden side of nature has been viewed as highly significant in the past, and is now again beginning to receive attention. In its most general aspect it is termed by some 'the Divine Mind in nature,' others just call it 'nature,' while others name it God or the One Life. Whereas a generation ago the denial of such an interior directive force would have been the usual attitude of scientifically minded persons, the trend may now be said to be towards an acknowledgement of the large part played by invisible, and little understood, forces in shaping and supporting the visible forms of the external and objective world.

VITALISM

The school of scientific and philosophic thought now termed the vitalistic considers 'that the phenomena of life cannot be adequately explained in terms of physico-chemical processes.' 'What determines the vital reaction is the complete animal or some vital unit which functions for the whole animal.' A plan is considered to pervade each living organism 'and its power is revealed in the development of the organism and in all its biological reactions.'* This view covers a field of current controversy, and is unacceptable to those who maintain the more limited attitude that all the phenomena of life

**Recent and Contemporary Philosophy* by A. Wolf in *Outlines of Modern Knowledge,* page 575. Gollancz 1931.

can be fully explained as physico-chemical reactions.

While some years ago the stricter view was usually accompanied by a habit of mind which considered that science gave a *complete* description of the universe, in more recent years scientific thinkers tend to admit the existence of vast realms of experience which are as yet untouched by purely experimental methods. Even within these realms of extended experience, however, the critical and analytical methods of exact science can be used to test the reasonableness of explanations given, and of philosophies which concern themselves with the nature of man and of the universe. This is to say that scientific criteria may be applied to such philosophies although by their very nature they lie outside the region of exact science.

EXTENSION OF SCIENTIFIC METHOD

In consequence of this broader attitude many metaphysical books have appeared, dealing with the deeper regions of human thought and consciousness, as well as with ethical ideas and values, and frequently supporting a vitalistic view of the unfolding universe. In such books the theories presented are tested for their reasonableness by rational scientific criteria. A theory is considered acceptable provided it contains nothing which is inherently incompatible with the methods, principles and discoveries of exact science. The acutely analytical scientific method, with its criterion of demonstrability, thus becomes a measuring stick to test, not the absolute validity of any belief, but the probability of its being one that a reasonable human being can support.

The change outlined above probably owes its origin to the impact of the theory of relativity upon the scientific mind. The point of view adopted by progressive thinkers is frequently similar to the Theosophical view, that the universe is the projection of a divine consciousness, gradually realizing itself through the experience of individual units, these units being the many forms of all the kingdoms of nature.

The relation of the Divine Mind to its universe has been a matter of philosophical speculation throughout the ages. Nowadays neither the philosopher-scientist nor the student of occultism views the Divine Mind in nature as entirely transcendent, or apart from its created forms. Human conscious-

ness, for example, can be viewed as part of the universal consciousness, expressing life at a particular stage of development. Other expressions at other stages of awareness, and with functions other than human, are found in other kingdoms of nature. The occult student considers that such expressions exist likewise in little known invisible agencies, called by many names in the past, such as nature spirits, elementals, daemons, angels and devas. It has already been noted that the vitalistic school of biologists recognises the existence of some purposive element behind observed phenomena. It is in the carrying out of the plan for each organism that the invisible workers are most active.

THE APPLICATION OF KNOWLEDGE

The field of physical science, as said above, is the objective world. From the earliest times man has taken a hand in making combinations of material in his objective world. His power to do this depends on his possession of a degree of mental development that distinguishes him from the plant and animal. As man became increasingly able to make a greater variety of combinations of natural materials and forces, the standard of living, culture and degree of civilisation steadily changed. Man's present control over natural forces is tremendous; it is now freely admitted that his capacity to control nature has developed faster than his sense of social responsibility. This raises problems of direction and of education, with some of which this paper will deal.

At present it has come to be widely recognised that part of the duty of scientists is the application of knowledge to the service of man. The geologist today studies the structure of the earth not only to learn of its past history but to discover the nature and distribution of raw materials. The chemist is concerned with the use and combination of these materials and especially with the making of synthetic compounds like the plastics, rayons, and drugs. Physicists deal, today, with power, transport and communications throughout the world, with the force within the atom, new types of aeroplanes, new discoveries in radio. Biologists include in their wide field the food and health of the peoples of the world. They deal with agriculture on the one hand and food values, vitamins and the new medicines, such as penicillin, on the other. The work

of the scientist is thus not confined to one individual, nation or even continent, but is for the whole world; all aspects of human welfare are now intimately bound up with scientific research and progress.

Since the Theosophical Society has as its first Object the furthering of human brotherhood, it is naturally concerned with modern trends in scientific research, and an effort has been made in the following paper to show where the study of Theosophy and of science run parallel, and where they diverge, and to expound certain views held by students of Theosophic teachings as these affect scientific research. Since all readers may not be familiar with the philosophy nowadays termed Theosophy, and since disjointed statements or references can easily lead to confusion, the following brief outline of fundamental Theosophical ideas is supplied.

THEOSOPHIC PRINCIPLES

Theosophy is a monistic philosophy, holding that all forms are derived from a single source. The One, when active, has three modes of expression which may be named energy, form and consciousness. These three modes are found everywhere.

They are recognised in the doctrine of a Trinitarian Deity taught in the majority of religions, and also in the threefold nature of matter classified as to the fundamental physical units, Mass, Time and Space.

The One, active as the Divine Mind, has a plan or design for the universe in the fulfilment of which a process of evolution is taking place. Through the interplay of energy (life) and forms (matter), fuller and more explicit expressions of consciousness (awareness) are evoked. Universal consciousness, for example, is present but undeveloped in mineral forms, stirs in the plant and the animal kingdoms and achieves a clear individual focus in the human kingdom. All processes of nature consist of the interplay of the three modes of expression of the One; take place in recurring cycles of manifestation and withdrawal; and are assisted by large numbers of invisible entities at varying stages of evolution. The purpose, so far as human intelligence can fathom it, is the achievement of a clear cut point of awareneess, and then the

extension of this individual point until it becomes one with the universal consciousness and able to co-operate in Cosmic activity.

THE METHOD OF GROWTH AND THE GOAL

According to the Theosophical teaching, the process of evolution takes place in the unseen worlds, as well as in the seen, but the unseen worlds are considered to have substance and extension in space, although the matter of which they are composed is as yet unrecognized by science. The forming of the prototypes of chemical elements in these worlds, the cyclic development of the various planets, the precipitation of subtle forms into dense physical matter, the changes in the structure of the lower kingdoms of nature and of man himself, —all this is carried on through æonic cycles of time, and on successive continents upon the earth,—continents inhabited by races of men whose consciousness only very, very slowly awakens from that of primitive man to the more complex types of our own times.* The law of action and reaction (law of karma) is said to affect the whole process, not merely at the physical level but in the moral and mental spheres as well.

During the whole of the evolutionary process the centre of directive awareness lies continually in the unseen. In human evolution, for example, the human spirit, a centre of intelligent self-awareness, persists at its own invisible level and repeatedly incarnates in human form. Experience in human bodies evokes a progressive development of awareness in the human spirit and the accumulation of experience on the part of the persisting human being at his own interior level leads him in the end to an understanding of the universe in which his evolution is taking place. He transcends the need for physical incarnation when he is able to understand the pur-

* Some of the teachings, formerly considered as purely traditional, or based on clairvoyant investigation alone, have recently been corroborated by orthodox research. The importance of number, of simple geometric forms and of vibration frequencies, in the differentiation of forms of matter, enunciated as fundamental principles of the occult tradition in the *Secret Doctrine* (published in 1889) are now likewise considered as basic by modern students of the structure of matter. Archeological research has now extended our knowledge of the origin of western races, and of their relation to early eastern peoples. The new facts now brought to light likewise confirm traditional teachings of Theosophy, and others first presented to the public by Theosophical students.

pose of natural law, i.e. the functioning of the Divine Mind, and voluntarily co-operates with this. This appears to be the goal for the human kinglom, as the attainment of individuality is the goal for the animal kingdom. At this point the spiritual being enters a superhuman kingdom, and proceeds further with its evolution. It is possible for such entities to choose to remain associated with humanity and with the physical world for a longer or shorter period. Those who do are the founders of great religions, the traditional 'Elder Brothers,' great leaders, saints and teachers of the human race.

The above statement gives but a partial idea of modern Theosophical teachings. These ideas are by no means new, for the basic concepts are common to the Vedanta philosophy and to Neo-platonism, as well as to Holism and other modern versions of these ancient philosophies.

PART I

THE COMMON GROUND OF THEOSOPHY AND SCIENCE

The development of modern industry and technical skill has given science an inevitable and important place in the new world. In making the attempt to apply the Theosophical principles, outlined in the introduction, to life today and to the building of the civilization of the new world, we shall therefore try to indicate where science and Theosophy agree, where they differ, and what points need special emphasis at the present time in order that science may contribute to the development of man's higher nature, as well as to the improvement of his physical well being.

The philosophy now called Theosophy is universal, non-sectarian, and international in its outlook; the Theosophical motto is 'There is no religion higher than truth.' This finds its exact counterpart in the fundamental principle that guides scientific investigations—the principle that science itself is an objective search for truth, unbiased—so far as this is possible —by the personal attitude of the investigator.

Pure scientific research maintains an objective approach to the world that is its study, and endeavours to observe things as they are, and in their own right relationships. This approach is a necessary consequence of the structure of the universe itself, which has no natural boundaries and is objectively the same for all. Universality is inherent in the nature of things, however widely outward appearances may diverge. If, therefore, science is to reflect the truth about nature, without distortion, it likewise must have the same quality, that is it must be without bias or artificial limitation. The most recent discoveries of methods of harnessing atomic power to serve human needs have underlined the universal quality of science, which—if it is to serve its proper purpose—can know no boundaries, nor belong to any specific culture.

Theosophical teachings fully endorse this non-sectarian approach to scientific, as to all other, study. The first Object of the Theosophical Society is that of forming a nucleus of

universal brotherhood, without distinction of race, creed, sex, caste, or colour. Science can contribute materially to the breaking down of barriers and prejudice due to widely differing racial and national cultures, for it makes these also the subject of unprejudiced investigation, in the typically impartial scientific spirit. Thus both Theosophy and science work to lessen antagonisms through an increase of mutual understanding. Divergencies of race, creed and culture are viewed objectively and seen as parts of the pattern of human society.

REVELATION AND AUTHORITY

It might seem that there was an inevitable conflict between Theosophy and science on the question of revelation or authority, but closer investigation clears this point of confusion and reveals a common view.

The psychological teachings of Theosophy recognize that there are at least two methods of approach to truth, the one from the subjective and intuitive angle, and the other from the objective and experimental. Both these methods can be and are used in orthodox research, for many scientists have testified that their greatest discoveries have been made intuitively. Kekulé had an illumination as to the nature of benzene, and Sir William Crookes received intuitively the pattern of the evolution of the chemical elements. Einstein also checked his theories mathematically *after* discovering the principle by intuition. There is, however, a need for a wider recognition by scientific thinkers of this and other methods of apprehending reality. If impersonally used, such methods can be as valid as the purely objective ones which are the usual means of scientific enquiry.

The right place of revelation or 'authority' likewise needs to be understood and accepted by scientists. All students are to a large extent dependent upon accepting the revelation and authority of those who have gone before them and who are their teachers, whether orally or through written documents, but the true scientific attitude invites anyone to challenge, and to test by his own efforts and experience, that which is revealed. This is likewise a principle in occult study. Though much of the teaching given is authoritative, that is, presented as coming from those who have seen, known and proved for themselves the facts to be as stated, the student

is always expected to experiment with the material provided, and to look forward to the time when he can verify the traditional teachings afresh for himself.

Should this statement be challenged we may recall the fact that there are certain laws which even a beginner can test for himself. These are especially those of thought and behaviour. The effects of deliberate mental exercises upon character and health can be known through personal experiment. They are stated on authority, but immediate tests can be made by any normal individual to prove them true or false. As these preliminary tests proceed, control of thought can be maintained more readily and this should enable the student more and more to objectivise the contents of his hitherto entirely subjective experience.

TOLERANCE AND TRAINING

Although the scientist undoubtedly uses revelation and authority in his own field, he has tended not infrequently to attack their use in fields other than his own. Scientists will quite frequently also be found dogmatizing in the fields of religion, philosophy, or even art—thus unconsciously claiming an absolute authority for the scientific outlook where it only partially applies. There is need to extend the respect the scientist feels for authority based upon sound experience, when that experience lies within his own field, to the fields of cultural and philosophic study, and especially to the field of religion. There are experts in these fields, although materialistic minds may not yet have recognized them as such.

There is particular need for tolerance and open mindedness towards the facts of religious experience. From the nature of its history, modern science having been born through a long conflict with the authoritative revelations of dogmatic religious thought, science has tended to react away from religion in any form. Men of science have in the past tended to reject as irrational and superstitious the idea that special religious experience is possible, together with the concept of the existence of levels of human consciousness deeper than those associated with the action of the brain cells. In other words, they have not applied their usual methods of enquiry to religion and philosophy. Happily this attitude is now changing,—the more quickly with the development of analytical

psychology as well as of laboratory methods for the investigation of *psi,* the technical term now in use for the function of psychic perceptivity. Resistance to the establishment of such laboratories is still a measure of scientific intolerance.

But the intolerant attitude of certain scientific workers does not constitute a fundamental cleavage between the methods of science and of Theosophy : it is the product of the age out of which we are just emerging. The wonderful blend of Theosophic and scientific thought found in the writings of some of the Greek thinkers, and in the philosophic and religious systems of Hinduism, shows what can be achieved by the union of the scientific and the philosophical methods of approach. The present day rigidity of scientific thinkers is frequently due to too early a specialization on some small aspect of knowledge, and too early a concentration on mental development to the exclusion of contact with other means of acquiring knowledge and wisdom.

Some of the failure of Theosophy and science to meet is certainly due to the lack of training of individual Theosophists in scientific habits of mind. Many tend to speak of that of which they have gained only a very partial and imperfect knowledge. A true attitude of scientific enquiry is needed amongst Theosophical students, an attitude that demands of a lecturer that he speak from his own experience of research and study. A well informed speaker, who has assimilated a few truths which have become a part of his own experience, is of far greater value than one who speaks vaguely of what he has read, but whose grasp of the material is purely verbal. Better training is likewise needed in the use of scientific material, such as illustrations in teaching or lecturing. As sometimes presented this can be inaccurate, misleading, and a source of irritation to a scientifically trained listener.

There is still a field where Theosophy and science do not meet and where their meeting is of the future. By its very nature Theosophy extends its investigations and teachings to fields and worlds into which science does not reach, or which it even fails to recognize. The Theosophic whole is greater than the present limited field of science.

The Theosophical teachings contain material regarding the nature of matter, the subtler elements of human consciousness, and the method of evolution, which are at present

altogether unproven in terms of western science. In Theosophy the whole process of evolution is outlined, its methods and its goal, as well as the assistance given by the unseen agents, mentioned previously, who are said to have an integral part to play in the building up of visible forms. The ideal scientific attitude towards such theories is that taken by a young scientist who was asked to read a book on the occult structure of the elements. This he did, and on returning it stated : 'It may be true, it may be nonsense. I have no means of knowing.'

Yet the Theosophical student claims that scientific methods are used to establish the validity of observations made in occult research. The methods utilized in making the discoveries of occult science, known in the West as Theosophy, are described in the following extract from the writings of H. P. Blavatsky.

> This assertion (that there is life on other planets than the earth) is made on the cumulative testimony of endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, psychical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration.
>
> The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences. Only our fields of research are on two different planes, and our (Theosophical) instruments are made by no human hands, for which reason, perchance, they are only the more reliable. *Key to Theosophy*, Abridged Edition, pp. 45, 50.

The occult but nevertheless scientific study of the nature of man and of his place in the universe has already been mapped out by those great seers referred to in the above extract. It remains for future generations of truly scientifically trained research workers to extend their observations into

these fields, and so establish these facts as 'natural science,' thereby widening the boundaries of natural science to include the field of occult science. It may, indeed, be some time before this is possible for many, since the dangers of such knowledge are great unless the possessors of it are as highly developed in moral and ethical qualities as in their scientific qualifications, and are thus prepared to use their knowledge solely in the service of humanity. For this reason, if for no other, Theosophists continue to emphasize the importance of the development of the social conscience amongst scientists. Further, the growth of social responsibility is urgent for scientific workers, since it is becoming very evident that the direction of the results of scientific discovery will more and more lie in the hands of government appointed experts, and authoritative scientific bodies.

PART II

SCIENCE AND SOCIETY

THE PRINCIPLE OF WHOLENESS

In the world that we are trying to build from the devastation of war, it is obvious that the right balance between the freedom of the individual and his responsibility to society will have to be discovered and maintained. Freedom and responsibility are conjugated factors, each dependent upon the other, and their right relationship in the new world is a fundamental need, if that world is to be stable.

Theosophical principles emphasize the supreme value of the human soul as an expression of the divine life in miniature, containing within itself all the potentialities of creation. There are no heights to which it cannot aspire. But they also lay stress on the fact that the human individual is an integral part of the life of the whole, of the One Life in which each individual lives and moves and has his being. The actions of the individual need therefore to be co-ordinated to the pattern of the whole.

The Theosophical idea of this unity of life, of which man forms a part, provides a deeper foundation for man's social relationships than most of the ideas underlying the growing emphasis on the need for public service and social responsibility. Many scientists, for varying reasons, fully recognize this need. But the Theosophical student regards the universe as a closely knit, living whole, as integrated as any other living organism. Because this is so, a human being can only satisfy himself fully when he acts in service to his fellows, and by this service enters into the consciousness of the larger whole.

The principle of wholeness, of unity of life and form, is for the student of Theosophy the compelling force behind all expressions of brotherhood and social service. Science, as one of the major activities of the human spirit in our times, has revealed that wholeness of the organic social structure, which demands social service and brotherhood as its necessary consequences. The real glory of science may well lie not only

in its spirit of discovery, but in discoveries applied to the service and glory of humanity. That the consequent social obligations of this principle of wholeness are recognised and accepted by scientists today is evident from the following Charter for Scientists, formulated at a meeting of the British Association for the Advancement of Science in London in October 1941. Points 1, 2, 3, and 6 of this Charter are especially an expression of this principle.

A Charter for Scientists

Issued by an international group of scientists, who met at the British Association, London, October 1941

(1) The basic principles of science recognise fundamental human rights and responsibilities; they combine independence with co-operation; and they are essential factors in the maintenance of a worthy and advancing form of society.

(2) Man depends for his maintenance and advancement upon knowledge of himself and of the properties of things in the world around him, and upon the use of this knowledge for the common welfare.

(3) Representatives of all races, and all classes of society have contributed to the knowledge and uses of natural resources, and to the understanding of man's relation to them.

(4) Men of science are among the trustees of each generation's inheritance of ascertained knowledge. It is their function to foster and increase this heritage by faithful guardianship and service to high ideals.

(5) The pursuit of scientific enquiry demands complete intellectual freedom, unrestricted international exchange of knowledge, and the progressive development of civilised life.

(6) All groups of scientific workers are united in the fellowship of the commonwealth of science, which has the world as its province, and service to man, through the discovery of truth, as its highest aim.

(7) Any policy of power which deprives men or nations of freedom of thought and its expression convicts its supporters of an iniquity against the human race.

(8) As freedom to teach, opportunity to learn, and desire to understand, are essential for the extension of knowledge, men of science affirm these principles and maintain that they cannot be sacrificed among civilised communities without the degradation of human life.

As a practical outcome of the above Charter, true science should respect and encourage the individual worker in whatever field he is employed. This has been one of the better aspects of the Anglo-Saxon tradition in scientific training at the universities, where much of the finest work has been done by individuals pursuing their own ideas and lines of thought. Freedom of the individual worker is, however, not enough, as the present state of world affairs bears out. We need also to develop fully the sense of social responsibility and the social applications of science.

The creative genius of the individual best fulfills itself when harnessed to the group life of the whole, i.e. when scientific skill is applied to the needs of the community to solve its own problems for the welfare of the whole. Present day conditions are forcing this aspect more to the front. It is essential to see these two factors as inter-related; the further development of science needs both the freedom of the individual and the applications of his discoveries to improving social conditions.

PRACTICAL SUGGESTIONS AND APPLICATIONS

From the Theosophical point of view certain lines of action should be followed, if science is to take its right place in the society of the new world, and give all that it can to that society.

(1) *The education of youth in scientific principles.* All education should be based upon developing the capacity for honest thought, which means approaching the world objectively, and with a keen desire to know the truth about it. The attitude is helpful to everyone, not only as a mental habit, and in relation to the modern scientific education, but likewise because it assists the individual to become an all around person, and to evoke the deeper intuitional and spiritual levels of his nature. It is more and more obvious that although the world needs to conduct its business from

some international centre, the private and national prejudices still extant amongst all peoples will make the establishment and maintenance of such an international body a very difficult achievement. Nothing could help the rising generations to fit themselves for co-operation in this difficult task more than training during their educational period in methods of impersonal observation of fact and in a strict adherence to truth in reporting all that is observed. In this both science and Theosophy can help, since both stand for complete impersonality in relation to the observation of natural phenomena, including the phenomena of history, races and religion. The habit of seeking for and reporting truth, if it be broad and fundamental enough, may affect the outlook of the next generation sufficiently to enable the more personal and emotional problems to be tackled with impartial objectivity, and hence with some chance of success.

(2) *Training of scientists.* Less specialization is desirable in early scientific education than is at present customary. A wide preliminary training in scientific method, and a generalized study of the evolution of form, covering all the kingdoms of nature, should precede the detailed study of specific sciences. Furthermore, there is need throughout to remove all mechanical or mechanistic views of the universe from scientific teaching and text books, and to replace it by the newer organic view in which life-form as a whole is seen as a vast evolving organism. Thus the organic science of tomorrow may be made to take the place of the mechanistic science of yesterday. Scientists trained in such vital habits of thought will be better fitted to play their part in building the dynamic civilisation of the future. The modern interest in vitalism is a close link with the Theosophical viewpoint and Theosophical students would do well to be familiar with it.

To keep the mind broad and flexible wider training in other lines of thought than that now customary is needed, and respect for means of discovering truth, other than the objective and experimental, should be inculated during scientific education. Why not give scientists a training in philosophy, and religious teachers a training in science? Both would probably be the better as a result. The development of scientific imagination would be fostered by a wider culture, including interest in philosophy, art and the humanities. Too

great specialisation tends to make the specialist oblivious of the fact that life is a whole.

Development of the social sense. It has already been noted that the recognition of the social responsibility of science and its application to the solution of national and international problems needs far wider application than it has been given up to the present. This aspect of science should be treated as an integral part of scientific education, with emphasis upon the importance of social and international relationships and research work. International teams of scientists working upon international problems, or contributing to the solution of some abstract point of equal interest to all, can do much to foster the social sense, and to wear down barriers of race and nationality. Group work has unfortunately at times been exploited in such a way that the individual is lost in the group, and the fruit of his labours denied him. This is unfair and unsound. Other developments of group activity have given the individual enhanced opportunities, full measure of acknowledgement for his contribution, and the keen joy of team work in which individuality is fulfilled through the enhanced life of the larger unit. For this type of group work there is a promising future in the field of scientific research, which is now so complicated that more than one expert is often needed in the series of investigations involved in a single problem.

(3) *Freedom from economic worry for students and scientific workers.* In common with many other professional workers the scientist needs to carry out his work in an atmosphere of freedom of thought, unhampered by dogmatisms of either creed or social ideology, and needs to be free from persistent economic cares and limitations. Whilst some institutions provide excellent conditions, many scientists are unable to give of their best to their work and many who show promise along scientific lines are forced by economic necessity into unproductive means of earning a livelihood. This problem touches economic and social questions dealt with in other papers and is of high importance. The life and wellbeing of the worker is in all normal times as important as his work.

(4) *Relationship of science to industry and to agriculture.* Wider collaboration between pure science as taught in the

schools and universities and the applied science of productive industry and agriculture is needed. These are such important subjects that each topic has been treated separately and at greater length.

SCIENCE AND INDUSTRY

Research and Industry. The forward movement of industry depends on research which enriches scientific knowledge and on an adequate supply of trained men and women to use and apply such knowledge. Expansion of the universities in general with fresh beginnings or reconstruction for some of those in Europe, are vitally necessary for the future both of science and of industry, as well as for university education itself. But growth must not be in isolated units. Concurrently with the expansion of the universities, with new faculties and courses and with the right balance between research and teaching, there should arise freer inter-relations between one university and another, between universities and industry, and also wider social contacts with local regional conditions and the facing of regional responsibilities.

Not all fundamental research, however, is done in the universities : other types of research are already considerably developed. Work by groups of individuals is said to be the way of work for the future. Scientific work, which used to be highly individualistic, certainly tends more and more to be done in groups, and much research, industrial and otherwise, is now team work. This is well illustrated by the tendency, starting after the last war, towards the formation of large research organizations financed partly by the trade and partly by government grant. Such bodies exist in England, in Germany, in America and probably in other countries.

These research organizations do two things : (*a*) fundamental 'pure' research which is given out freely to the world through the scientific journals and other publications, and (*b*) applied and technical research confidential to the industry concerned. It can be argued that this also should be put at the disposal of all, since the present trend of thought is that what helps the many, will still more help the few.

The lag lies always in the full use and interpretation of results by the factories, which are limited by lack of fully trained men. Some research organizations send out squads of

men to the works to investigate process faults, do efficiency surveys of plant, etc., and to interpret new methods. Conversely the industry may send trainees to the research institutes for experience. Nevertheless there is still, in most countries, a great need for more university trained men in every trade to apply and use more fully the available knowledge, and to co-operate in large scale experiments.

The boundary line between pure and applied science is thin. The work of scientists covers the whole field and knowledge should certainly be pursued for itself but with a mind open to apply results for humanity, through industry, medicine, etc. Perkin found the finest dye when he was looking for something else and because the compound he was working upon was impure; while in other cases the organic chemist has juggled with groups of known properties till he had a compound which is toxic to certain germs but not to human beings.' Pure ' physics has given us radio, X-rays, television, and the electron microscope.

Better Industrial Conditions. In all countries during the war, industry—except for munitions—has been concentrated and many factories closed for this reason will never re-open; much machinery and plant is old-fashioned and out of condition and will have to be scrapped. Re-expansion after the war therefore affords an opportunity for new plant, for new factories, clean, smokeless and pleasant surroundings. Science has a new field here and the best possible chance for trying out new ideas and methods; but it will be a gradual process. All this is bound up with the reconstruction of our towns, with population trends and distribution, and with regional planning. New industries, of which there will be many, must be placed if possible where the cessation of munition and aircraft work has left unemployed people. The ' depressed ' area, linked to the whole problem of unemployment, is being faced and dealt with in the more fortunate countries. It is more difficult in those where the political structure is not yet determined.

No matter what the form of the government, in all countries there is present a trend towards the central control of exports and imports, and the standard of living and national consumer demand are being related to production targets, and industrial reconstruction generally. Scientists and

technicians play a large part in all this work as well as in the direction of raw materials, food, and other essentials, to needy areas throughout the world. Whether the United Nations succeeds in establishing itself as effective in the political sphere or not, it has already done much to unify the world by the establishment of a World Food Organization, and of many other international if not world-wide committees, in each and all of which the scientists take part as expert advisers, if not themselves directing the committee.

Production for Consumption, not Profit. It is obvious that the use of scientific methods or materials in industry that degrade either the worker, during the process of production, or the user of the product, should be made illegal. Certain methods of production are in themselves injurious to health or to nervous stamina. Research might well find substitutes for these if they were prohibited on the grounds of social welfare.

There is some hope, at least, that post-war industry will be run for the people's needs and not for profit only. Meanwhile the socialization of many patents, and indeed the entire revision of the patent laws, suggestions for which are being discussed in the light of modern needs and methods, would help to develop the social contribution of industry very considerably, and reinforce still further the idea of research and production for the benefit of the consumer, not merely for the profit of a firm or of an individual.

It has even been suggested that trades should pool not only scientific knowledge but *design* in order to produce the best possible goods quickly and at economic prices. That design should keep pace with scientific development in materials and methods is important so that goods should be simple, utilitarian and without 'trimmings,' yet beautiful in line and colour. All man's scientific ingenuity and all nature's resources need to be used to make daily life and surroundings more gracious yet simpler : schools and factories that lighten both study and work, houses where there is light and colour, little dust and a minimum of physical drudgery.

The most obvious gift of chemical science to a post-war world is a complete revolution in materials—we are living in a chemical age. Many new fabrics can now be made from various forms of regenerated and modified cellulose, from seaweed, casein or glass, from synthetic resins and from synthetic

linear polyamides (nylon). The new resins are legion and can be supplied either for spinning or for moulding, either hard or thermoplastic, transparent as glass or opaque, plain or coloured. Many domestic objects will be made of these light, strong and beautifully coloured materials. Synthetic rubbers of many types are also available and their use will extend. Various fabrics, woven and doped or laminated with resin filling, will replace leather and skins, and the vegetarian will no longer be forced to use animal products such as leather, for want of satisfactory substitutes.

The Universities and Industrial Research. While we may look forward to wider collaboration between pure science as taught in the schools and universities, and the applied science of industry, the point of view of university research workers should not be narrowel by purely utilitarian and material values. The scientist is the trustee for knowledge, and may become a channel for truth, only if he is able to ensure that his contribution will be used for the spiritual as well as for the material benefit of mankind. Service to humanity both by science and industry needs, therefore, to be based upon the recognition of spiritual as well as of material values.

The following comparative statement resulted from a discussion on this subject between a university professor and his staff and an industrial chemist.

(*a*) Industrial research is utilitarian, even its fundamental research has utilitarian motives. The results are kept secret.

(*b*) University research aims to build up a composite picture independent of utility. Its results are published.

The utilitarian bias of industry leads to the risk of missing a novel change in process since industry (or rather private enterprise) cannot afford to investigate every possibility. Even a very progressive firm has to use considerable judgment to decide which line of research is most likely to lead to financial success or, as they say, least likely to be a complete failure. Failure, in industry, means failure from an economic point of view, failure to produce financial returns.

Universities may help industry by:

(1) discussing the possible effect of new theories;
(2) introduction of new technique;
(3) application of new methods of investigation;
(4) filling in gaps in knowledge by post-graduate research.

In university work research motives must remain social and unselfish. Industrial greed and the monopoly system (patents) endeavour to corner knowledge for personal gain. University research on the other hand should always open its discoveries to the world.

SCIENCE AND AGRICULTURE

A word on the science of agriculture from the Theosophical viewpoint may be interesting. It is now fairly well agreed that all over the world the agricultural policy of the immediate past has been wasteful and shallow, and that the treatment of agricultural problems as an aspect of international finance is as short sighted as it is dangerous to the social life of any community. It is now seen that to buy food cheaply abroad, so that it may be sold at home below the cost of the domestic production, although it may 'balance trade' and even lower the general cost of living in a given country, nevertheless in the long run inevitably impoverishes the agricultural group in the home country and so will upset the balance of normal community life.

Orthodox agricultural science moreover is beginning to realize that 'cheap' production of grain by over-large scale methods and highly artificial manuring has meant the exploitation of land and the development of dustbowls, etc., so that when indulged in to extremes it benefits no one.

In many European countries agricultural reform is overdue, for the methods of land tenure and cultivation are outworn, and before the war serious social conditions were arising. The programmes of governments in almost every country, show that this fact is appreciated.

Socially the policy of the past in many countries has driven agricultural labour to the towns and lost many of the amenities of agricultural life, such as the local arts and crafts, a very serious loss in countries where these have been highly developed, as in the Balkan states. Before the war all this

was beginning to be understood but the study of really beneficial agricultural methods has been vastly helped by the need for food in war-time. Many methods employed to encourage sound farming, in war-time such as, in England, supervision by qualified officials appointed by the State, may well be retained after the war emergency is over.

What constitutes sound farming from the Theosophical point of view? Here the occult student has an important contribution to make, because he recognizes the unseen elements in nature as of equal importance with the seen. The group habits, the symbiosis, of mineral, plant and animal, now so much discussed by scientific research students, and considered so important in the life of growing organisms, is for him an expression of the natural harmony of divine law. Each element in nature tends towards balance in the operation of the whole, so long as the guiding influence of the Divine Pattern is left undisturbed. Distorted trends, such as arise through excessive artificial manuring of land, or excessive stimulation of certain aspects of animal growth by artificial means of any kind, sooner or later break down through high incidence of subtle diseases, or some other failure. Such breakdowns indicate that wrong methods are being used and the general health of the organism thereby undermined. The unseen workers are helpless when man ignorantly and persistently disturbs a natural process. They merely retire and let the form deteriorate. On the other hand they delight to use healthy new forms in any kingdom when, through human ingenuity and understanding, these are evoked, with full respect for the normal balance of the organism concerned.

Man assuredly can assist nature. When man understands the deeper issues involved in the evolutionary process, the science of agriculture can be made to facilitate the whole process of evolution, since man's intelligent contribution is of the utmost value to the scheme. But the deeper issues must be considered, as well as the physical processes. The motive of growing food mainly for profit will thereby be replaced by the motive of growing food according to the plan of normal growth for all concerned, human beings included. The mineral ' learns,' i.e. becomes able to make certain essential responses to its environment, by being broken up through the action of water, sun, bacteria, etc.; the plant ' learns ' by healthy growth

and reasonable stimulation*; and the animal will be all the more finely developed as well as useful, when it is not regarded as a milk machine or a weight puller, but as a growing consciousness contributing its share to the social fabric.

All this needs to be taken into consideration in the study of agricultural science. Fortunately the honest observation of agricultural scientists over a long period of years is now proving that 'natural methods of cultivation pay in the long run.'

Science and Theosophy thus may be said to agree that natural methods of cultivation include a view of the whole group involved, of which each element forms its due part, so that in planning for special growth or stimulus of plant or animal, the whole must not be unbalanced. This principle can be applied throughout. The new science of agriculture tries to balance field and forest; soil elements including minerals, plants and bacteria; crops, using compensative rotation and fallow periods; and the farming itself, so that a farm producees its own natural compost and at least a part of the manures for its fields by the stock grazed and the turf ploughed under. The Theosophical student would only add that the unseen consciousness of nature, those hosts of workers known as nature spirits, whose work consists in assisting all forms of mineral change, as well as plant and animal growth, will delight in the sweetness of such methods and give far better co-operation than when the cultivator ignorantly hacks his way to quick profits by using artificial methods which denude the land of its 'heart' and animals of their dignity.

The social implications of the agricultural life as part of a normally balanced society, need to be remembered. There are certain people who learn their lessons best when in close contact with the land, with animals, and through having direct responsibilities in connection with natural growth processes. This point belongs rather to the social sciences than to pure scientific research. It is nevertheless important because human consciousness is only one part of the scheme of evolution, in which human beings, animal, plant, mineral and nature's invisible agents co-operate as an organic whole.

*Intelligent pruning of trees, shrubs and plants generally helps nature by assisting concentration.

PART III

SUMMARY

In this paper we first attempted to point out certain conditions and principles common both to Theosophy and to science, and certain other points of divergence. Students of both subjects study natural phenomena. Both seek to know the facts about nature and both approach the whole problem of natural law with a mind as far as possible unbiased by personal views or by racial or national sentiment. Science and Theosophy are both, therefore, universal in outlook, seeking to understand universal principles as matters of fact and of truth.

Both science and Theosophy, again, use tradition and authority and each encourages its students to verify the reported facts for themselves when they can develop the necessary skill to do so.

But Theosophy differs from science in that it includes in its field of investigations a vast invisible field of experience, subjective to most people, but capable of being objectivized by the trained student of occultism. Theosophy accepts the objective reality of the unseen worlds of thought and feeling, and states that the specially qualified student can observe and classify the phenomena of these worlds. The Theosophical field of investigation is thus incalculably larger than that of science, as science exists today, although the attitude towards the study of the larger field is exactly the same : an open minded interest in the reports of those who claim to have studied its phenomena and encouragement to those, who become able to do so, to test the teachings given.

This leads to the suggestion that scientists need to develop a genuinely impartial approach to the use of the faculty of intuition as an instrument of scientific research. The intuition has been used and frankly acknowledged to be of value by many famous scientific research workers, and its findings have later been proven by the usual means.

The relation of science to society was then considered. Through the discoveries of science the power of man to use nature's resources for his own use has increased so strikingly that it is now clear that the human social sense needs deliberate cultivation in order to direct human powers wisely. Man's

social responsibility is of course a basic teaching of Theosophy, since the main object of the Theosophical movement is the fostering of human brotherhood. The Charter of Scientists shows that leaders of scientific thought are likewise fully alive to this issue. Scientists are equally responsible with all others concerned in the use of their discoveries, whether used for destruction or for human betterment, the preservation of life or the enhancement of private profit. Scientific students need a much broader educational basis, before being encouraged to specialize, so that their minds will not be narrowed too early to a single groove of thought, but may remain open to the social and philosophical implications of the work upon which they are so constantly employed.

In industry the acceptance of the principle of social responsibility for scientific discoveries would involve some fundamental changes. Patent laws need revision, so that the public may have the benefit of discoveries; conditions of labour for the scientific workers themselves need improvement, and there should be a closer co-ordination between university research, state experiments, private research laboratories, and the factories. Pooling of discoveries, even of design, is suggested, all in order that the public may benefit from increased scientific knowledge and technical skill.

The Theosophical approach to the science of agriculture is based upon the recognition of the unseen forces in nature, and it is encouraging that recent trends in orthodox research are found to support the Theosophical position. Natural methods of cultivation, balanced methods of farming which restore to the soil by natural means the material taken from it in the crops, all are in line with Theosophical ideas. For the unseen forces, those nature spirits whose labour is involved in mineral combinations, plant growth and animal development, have their own established and natural methods of procedure. They can be enormously helped by direction from the conscious human intelligence, provided that humanity recognizes the normal trends of evolution and co-operates with these.

The occult student would also agree with the modern approach to agriculture in that this tends to emphasize the importance of the group life of a given area, mineral, plant and animal working as a team in a living and organic whole.

The effort of the occult student would be to keep a normal, a really natural balance of all the factors involved in the area or group, since the welfare of each factor depends upon the well being of every one of the others. This principle holds in many fields of experiment, as well as in agriculture.

No attempt has been made in this paper to deal with the problems of medical research, food, etc., though the above principles obviously apply. There are other subjects that will occur to the reader, to which the same principles are applicable, and some of these are dealt with in other pamphlets of this series. What has been put forward here shows that science and Theosophy are by no means opposed in view or technique, but rather share much in common.

CONCLUSION

It is encouraging to the student of Theosophy to know that many recent trends in scientific research support views promulgated by occult students of earlier times, possibly ridiculed as preposterous at the time when they were published, but now, reviewed in the light of deeper scientific knowledge, they can be put forward, supported by orthodox scientific evidence. If the claims of the occult student are true, as to the existence of the inner levels of nature and their investigation by trained students in the past, then such corroboration of occult teachings is to be expected. At the inner level the more causal elements would have been observed and the laws have been more obvious. In any case, it is a fact to be noted that such corroborations have occurred of late years, and appear to be more frequent with the passage of time.

Dans cet opuscule nous avons d'abord essayé d'indiquer certains principes communs à la Théosophie et à la science et certains autres points qui divergent. Les deux catégories d'étudiants examinent les phénomènes naturels et cherchent à connaître les faits de la nature. Tous deux se préoccupent de la loi naturelle en gardant, autant que possible, l'esprit affranchi de tout parti pris, ne se laissant influencer par aucun préjugé de race ou de patriotisme. Le point de vue de la science et celui de la Théosophie sont donc universels s'efforçant de comprendre les principes universels en tant que faits véridiques.

De plus, Science et Théosophie emploient la tradition et l'autorité et chacune encourage ceux de ses étudiants qui ont développé les capacités voulues à vérifier eux-mêmes les faits rapportés.

Mais la Théosophie diffère de la science en ce qu'elle inclut dans son champ d'investigation un vaste et invisible domaine d'expériences, subjectives pour la plupart des gens, mais capables aussi d'être rendues objectives par celui qui a étudié à fond l'occultisme. La Théosophie accepte la réalité objective des mondes invisibles de la pensée et des sentiments et affirme que l'étudiant spécialement qualifié peut observer et classifier les phénomènes de ces mondes. Le champ d'investigation théosophique est ainsi incalculablement plus étendu que celui de la science telle qu'elle existe de nos jours. Tout en maintenant dans l'étude de ce champ plus vaste un esprit ouvert vis-à-vis de ceux qui affirment d'en avoir examiné les phénomènes, il encourage ceux qui en sont capables, à vérifier l' exactitude des enseignements reçus.

Nous avons alors suggéré qu'il est nécessaire au savant de développer l'usage de la faculté de l'intuition comme instrument de recherche scientifique. L'intuition a été employée et a été reconnue d'une valeur incontestable par bien des savants fameux pour leurs recherches scientifiques et dont les trouvailles ont été vérifiées par les moyens usuels.

Les rapports de la science avec la société furent alors examinés. Grâce aux découvertes de la science, le pouvoir de l'homme d'user des ressources naturelles pour lui-même a augmenté de façon si frappante, qu'il est maintenant clair

que le sens social humain demande une culture délibérée afin de diriger sagement les pouvoirs humains. La responsabilité de l' homme envers la société est, bien entendu, un enseignement fondamental de la Théosophie, puisque l'objet principal du mouvement théosophique est le développement de la fraternité humaine. La Charte des Savants démontre que les chefs du mouvement scientifique sont également pleinement conscients d'une telle nécessité.

Tous les savants, ainsi que ceux qui appliquent leurs découvertes, sont responsables soit pour la destruction ou l'amélioration de la race humaine, soit pour la préservation de la vie ou l'accroissement des bénéfices privés. Il est donc suggéré que les étudiants en sciences physiques reçoivent une éducation beaucoup plus large, avant d'être encouragés à se spécialiser, de façon que leur esprit ne se rétrécisse pas trop tôt et puisse rester ouvert aux aspects sociaux et philosophiques de leur travail.

Dans l'industrie, l'acceptation du principe du responsabilité sociale en ce qui concerne les découvertes scientifiques amènera des changements fondamentaux. Il faudra réviser la loi des patentes afin que le public puisse bénéficier des découvertes; les conditions de travail, même pour les travailleurs scientifiques, ont besoin d'être amélorées et il devrait y avoir une co-ordination plus étroite entre les recherches poursuivies dans les universités, dans les laboratoires privés ou de l'Etat et dans les usines. Il est suggéré de mettre en commun les découvertes et même les dessins, toujours afin que le public profite des connaissances scientifiques et des possibilités techniques croissantes.

L'attitude de la Théosophie envers la science agricole est basée sur la reconnaissance des forces invisibles de la nature et il est encourageant de trouver que les tendances récentes dans les recherches orthodoxes, se trouvent en accord avec le point de vue théosophique. Les méthodes récentes, admises par la science officielle, qui rendent au sol, par des moyens naturels, les matières que les cultures lui ont prises, cadrent avec les idées théosophiques, car les forces invisibles —ces esprits de la nature dont le travail se porte sur les combinaisons chimiques, la croissance des plantes, le développement anima! — ont leurs méthodes propres, établies et naturelles. Ils peuvent être énormément aidés par une

direction humaine intelligente, dans la mesure où l'homme reconnaît les tendances normales de l'évolution et co-opère avec elles.

L'étudiant de l'occultisme serait aussi d'accord avec le point de vue moderne dans sa tendance à renforcer l'importance de la vie collective dans un lieu donné, les règnes minéral, végétal et animal formant un ensemble dans un tout organique et vivant. L'effort de l'étudiant de l'occultisme consisterait à garder un équilibre normal et véritablement naturel entre tous les facteurs du groupe, puisque le bien-être de l'un dépend du bien-être de tous les autres. Ce principe est le même dans bien d'autres domaines.

Aucun effort n'a été tenté ici pour traiter des problemes de médecine, d'alimentation, etc., bien qu'il soit evident que les principles dont il vient d'être question s'y appliquent egalement. Quelques uns de ces problèmes sont traités dans d'autres brochures appartenant à cette série. Nous avons voulu démontrer dans la présente étude que la science et la Théosophie ne sont aucunement opposées dans leurs vues ou leur technique, mais en réalité ont un grand nombre de points en commun.

CONCLUSION

Il est encourageant pour l'étudiant de la Théosophie de constater que beaucoup de tendances récentes dans les recherches scientifiques corroborent les vues promulgées autrefois par les étudiants de l'occultisme. Ces vues, peut-être ridiculisées comme étant absurdes lorsqu'elles furent énoncées, examinées à nouveau de nos jours à la lumière d'une connaissance scientifique plus avancée, sont mises en avant avec le sceau de l'approbation orthodoxe.

Si les dires de l'étudiant de l'occultisme sont vrais quant à l'existence de plans plus subtiles de la nature et qu'il est exact que ceux-ci furent autrefois l'objet d'investigations de la part d'étudiants qualifiés, alors de telles corroborations des enseignements occultes peuvent être attendues. Sur un niveau supérieur les causes auraient été observées et les lois seraient apparues d'une façon beaucoup plus évidente. En tous cas, il est à noter que ces corroborations sont arrivées dans un passé récent et qu'elles semblent devenir plus fréquentes à mesure que les années s'écoulent.

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